

POETRY.

For the Liberator.

THIS LAND SHALL BEAR NO SLAVES.
Written after attending the Ladies' Anti-Slavery Fair at Weymouth.

Our fathers, when contending for the rights which nature gave,
Cheered on by noble woman, spurned the fetters of the slave—
On many a desperate battle-field the banner of the fair,
Emblazoned by their patriot hands, and tendered with a prayer,
Went forward in the bloody fight, and led our gallant sons
To guard that pledge of victory amidst the cannon's fire.
No lame excuse was rendered then—no coward took to flight—
They read in every woman's eye, 'In God's name, to the fight!'
Again the flag of Liberty is floating on the air,
And forth the maid and matron come, the dangerous strife to share;
Again with patient hope they come, to bear the toil of part—
Where Liberty presents a foe, to show the eagle heart.
With zeal that cannot falter, and with faith that will not yield,
A firm, unbroken phalanx, that's forever in the field—
A force that shames the tyrant, while it shakes his coward frame,
And shows him that his destiny is scorn, defeat and shame!
And shall the sons of sires, that dashed to wear a chain,
Desert the flag of Liberty, that's now unfurled again?
Desert the field where Woman's voice awakes the thrilling cry,
And calls on all that's man on earth to strike for Liberty?
Oh! tell it not in Plymouth, lest our fathers' rock should speak,
And bring a blush of crimson hue on every craven's cheek!
Oh! tell it not in Charleston, lest the dust again have birth,
And Bunker's monument should sink beneath the heaving earth!
In vain are all the trophies which as Freedom's sons you boast;
If now you falter, liberty and honor all are lost:
Oh! never let that stigma rest upon our fathers' graves,
But let our earthquake voice be heard—This land shall bear no slaves!

F. M. ADLINGTON.

Weymouth, Oct. 10, 1845.

From the Harbinger.

TYRTAEUS.

BY T. W. HIGGINS.

On Sparta's hills hung fear and desolation,
As higher drew the fierce Messenian throng,
His trumpet-voice sent courage through the nation,
And they stood forth to conquer at his song—
While, louder than the Delphic God's high psalm,
Pealed that stern war-cry o'er the blue Aegean,
'To Arms! To Arms!'
Times change, and duties with them; now no longer
We summon brothers to take brothers' lives;
But rouse to conflict higher, holier, stronger,
With heroic manhood yet survives;
And 'mid that deadly death of high emotions,
Call out, in voice as deep as heaving Ocean's,
'To Arms! To Arms!'
Not on historic plains, where armor glances,
Hacked with stout Dorian blows in Elder Time,
Nor in the dreams of chivalrous romances,
But in To-day's invigorated Prime,
Here is the strife! On God's Truth only leaning,
Ring out again that war-note of deep meaning,
'To Arms! To Arms!'
God's Truth against man's Lies; Christ's holy teachings
Against a world in utter darkness;
The realizing of those sacred preachings
That call for 'Holiness unto the Lord';
Against each thought by heaven's Laws forbidden,
By every holy soul's example chidden,
'To Arms! To Arms!'
Against the engrossing force of selfish passion,
That makes a man alone in life's great whole;
Against all brutish, sensual domination,
Wasting the body while it slays the soul;
To foul corruption changing surely, slowly,
All that on earth is pure and sweet and holy,
'To Arms! To Arms!'
Against the pride of gratified Ambition,
Raised up by pressing others down,
Condemning fallen virtue to perdition,
Greeting repentant weakness with a frown;
Against all social fictions, forms deceiving,
The worldling's smile of utter disbelief,
'To Arms! To Arms!'
Against the mockery of a false Devotion,
Judging the largest souls by narrow creeds,
Stifling to death the young soul's best emotion,
Feeding with husks the spirit's loftiest rage,
The law of Hate in mildest hearts instilling,
And all humane enterprises chiding,
'To Arms! To Arms!'
Against the seeds of ruin now upspringing
Here in this sunny land we call the Free,
Through public crime and private coldness bringing
Her noble name to scorn and mockery;
While, with calm eyes beholding Slavery's horror,
We dare to read of Sodom and Gomorrah!
'To Arms! To Arms!'
Against all forms of error that may meet us,
Join us in fearless strife. Full well we know
What mighty ones will labor to defeat us;
But how should warriors fight without a foe?
Thermopylae claimed many a noble martyr—
Yet made Darius tremble—and saved Sparta!
'To Arms! To Arms!'
The warrior's presence is no longer needed,
When the strife ends, with the last fight well won;
Our names from all men's minds may pass unheeded:
What matter?—so our work be wholly done,
Not from a low ambition have we striven,
But in the hope to bring earth nigher Heaven,
We called—'To Arms!'
Then peal the shout along the blue Atlantic,
As that loud war-cry o'er the Aegean foam!
Hold up God's Truth to daunt Sin's heaving fronts,
And 'mid or on this shield to heaven go home!
Leaving, while still on earth the conflict rages,
That tone to ring on, deepening down the ages—
'To Arms! To Arms!'
Cambridge, October, 1845.

SMILE ON ME.

Smile on me still—
The rose needs not the summer light,
The bird needs not the sheltering tree,
So much as I, in sorrow's night,
Need smiles from thee.

Smile on me still—
O never let thine eye grow cold,
Thy cherished voice grow stern to me:
But let thy lip, as oft of old,
Still smile on me

REFORMATORY.

An Account of the Proceedings of the Christian Reformation Convention, held in New-Haven, Oswego Co., N. Y., 27th and 28th Sept., 1845.

I can do little more than give the resolutions that were presented to the meeting, and a few of the reasons that were given in support of some of them.

Samuel Gibbs, of Onondaga Co., presented the following:

1. Resolved, That all the political and ecclesiastical organizations now in existence stand in direct opposition to the spirit and principles that were taught and practiced by Jesus Christ. Therefore,

2. That it is the duty of all Christians to withdraw from them immediately, and reform them by manifesting the spirit of Christ, and acting as individuals independent of them, thus creating an influence against them.

3. Resolved, That the Church of Christ is not an externally organized body, but a spiritual body, composed of every individual that has the spirit of Christ ruling in him.

4. Resolved, That in Christ's Church all the members are equal, being made kings and priests unto God, having both one Leader and great High Priest, which is Jesus Christ—that the Lord adds to this Church, and none but him can turn any out of it.

Ira S. Hitchcock, of Oneida Castle, said—Whereas the persons composing this Convention have been called together for the purpose of discussing such subjects as in their opinion shall be best calculated to promote a radical reform, having for its object the redemption of man; therefore,

1. Resolved, That the first important step to be taken is to disentangle the mind from the vast amount of tradition, superstition and ignorance, which has been heaped upon it by demagogues and quack Doctors of Divinity.

2. Resolved, That the system of religion, as taught by the so called Doctors of Divinity, and firmly believed by their followers, rests on a great fundamental falsehood, viz. the doctrine of a vicarious atonement made by Jesus Christ, which doctrine dishonors God and deceives man.

Whereas the only avenue by which man can be approached with the principles of reform is through the intellect and moral sentiments; therefore,

3. Resolved, That the doctrine that man is a totally depraved being—that he cannot think a good thought, speak a good word, or do a good act, until he undergoes a certain supernatural, instantaneous change, under the influence of the special direction of the Priesthood or their satellites, is a falsehood which binds and fetters man down, and prevents him from giving birth in action to the spontaneous emotions of love and kindness, which spring up in the human soul, and naturally flow out in deeds of kindness and goodness towards his fellow-man.

Whereas God, in all his dealings with mankind, acts from the nature of his own being, which is love and goodness itself, and is not influenced in the administration of His government by man's conduct; therefore,

4. Resolved, That the doctrine, so far spread and so deep-rooted, of a Divine special Providence, making some individuals, sects and nations, Heaven's special favorites, and others subjects of Divine vengeance, (God having no such attribute as revenge), is a falsehood of most disastrous tendency, is a plant that our Heavenly Father never planted, and therefore should be rooted up.

Whereas the Bible purports to have been written by different individuals, in different far distant ages of the world; and whereas what one commands in one age, professedly by God's direction, as Exodus, xxi. 24, another in another age expressly forbids, as in Matt. v. 39; therefore,

5. Resolved, That the Bible as a whole cannot be the emanation or inspiration of that eternal, all-wise and good Being, whom we call God.

And whereas the position taken in the above resolution subjects its adherents to the charge of infidelity in this age of the world; therefore,

6. Resolved, That Jesus Christ made himself obnoxious to the same charge, in the age in which he lived, as he expressly forbids his followers to obey some parts of the scriptures, as in Matt. v. 39 he forbids them to obey that portion of scripture contained in Exodus xxi. 24, thereby proving his infidelity to a portion of the Bible, which shows conclusively that he did not consider it the word of God; and, in fact, the great leading principles and spirit of his doctrines of love and forgiveness, as recorded in his sermon on the mount, are perfect antagonisms to the inhuman, slaveholding, war-making, man-killing, bloody code of Moses.

7. Resolved, That the only hope of man's redemption from his present degraded condition is to be found in a discovery of, and faithfully conforming to, the natural laws of God relating to his being, and that obedience to his own perceptions of duty is the highest wisdom attainable, and through this process man may become thoroughly redeemed, morally, mentally and physically, and brought into perfect harmony with his Maker, himself, and his fellow-man.

8. Resolved, That the Church and State in this country are virtually married to each other, and despotism, outrage and oppression, in their most vile and hideous forms, are the fruit of their unholy union, and they serve to make up Babylon the Great, by whose sorceries all nations are deluded; and in her is found the blood of prophets and of saints, and of all that have been slain upon the earth.

And he further Resolved, That all who voluntarily sustain either Church or State, in this country, are the principals in crime, whether they know it or not.

William D. Hendrickson presented the following:—

Inasmuch as man in his primitive state was dominated good, and that his goodness consisted in bearing the moral image of his Creator, and being subject to his spirit and power; therefore,

1. Resolved, That it is the duty of every man to turn his heart to the Holy Spirit of God within him—to submit to and obey its teachings, relying upon its power to produce in him that truth of the nature of God which shall qualify him to love and prize the happiness of his fellow-man equal to the happiness of himself, whereby he shall be incapable of increasing his own happiness at the expense of another.

Resolved, That each individual member of this Convention strive to suppress every feeling that would lead them to exalt themselves above the most degraded of the human family, but that they take the place of Jesus of Nazareth, and be willing to eat and drink with publicans and sinners, so that they may have access to them, taking them (as it were) by the hand, and leading them out of the path of vice and iniquity into the path of virtue, righteousness and holiness, so that we and they may all come in the unity of the spirit and the bonds of peace, dwelling together as the children of one Father, even God, who loves us and desires our happiness, both here and hereafter.

3. Resolved, further, That the members of this community distribute liberally of their worldly substance to relieve suffering humanity by dealing their bread to the hungry, by clothing the naked, and entertaining the destitute, instead of supporting a lofty and arrogant priesthood, and building splendid places of worship with elevated pulpits, for the benefit of the few, and to the exclusion of the rest, thereby exalting one above another.

Alfred Wells offered the following resolution:—

Resolved, That as all the sin in our fallen world was caused by man turning his mind from the spirit of God, all that can be done to reclaim him from his sin must be simply to lead him to wait for and trust to the Holy Spirit, from which he has departed, for assistance.

As the Convention was generally composed of people from a distance, they did not get together until after 11 o'clock, and we had an interesting conversation whether it was best to have a chairman; and we decided in the negative. We had, on the whole, good order throughout. On Saturday afternoon and evening, the debate was much on the vicarious sacrifice of Christ, and not very interesting. Two young men (Union clergymen, I believe,) spoke in favor of it, and quite a number against it. Some spoke too long. This, however, is very excusable, as people are seldom aware how time passes when they are speaking. As no vote was taken on any of the resolutions, it is impossible to say with any correctness what was the opinion of the audience; but I apprehend several of the resolutions of friend Hitchcock were rather startling, but with the exception of his second resolution, very little was said by way of answer to his views. He took by the wish, it appeared, of many of the audience, a considerable part of Sunday forenoon to explain his views, and before sundown we parted for our homes, so that there was very little time to consider the various resolutions that were presented. I think it is not much to the credit of the Baptist, Methodist and Presbyterian clergymen, that not one of them uttered a word in the Convention, nor do I know that any of them were there. I should have said before, that there was some conversation respecting Samuel Gibbs's resolutions relating to organization. The Union clergymen were in favor of some organization, outward and visible, and a friend seemed to favor the society at Putney, but generally the speakers were of opinion that the church at present was not visible to the world.

I see by the last Liberator that your columns are very crowded, or I should like to give you some very excellent remarks by several of the speakers. As the opinions of Munson and Hitchcock were extremely ultra, I will, without pretending to endorse their sentiments, endeavor to give you a synopsis of their views. Their sentiments have not, I think, been generally met with fairness and ability, and it is proper, I think, as such sentiments are becoming more common, and our children will hear them, whether we wish them or not, that they should be published; and as truth is most powerful, whatever there is of error in them, I doubt not that God will qualify some of his servants to correct.

Munson argued against a vicarious atonement, and denied that God ever devised a scheme of plan of salvation, or used any greater exertion to produce perfection in the person of Jesus Christ, than he has in all men in every age. God was unchangeable—his glorious perfections had ever been shining upon man, but in consequence of man's depravity, man was unable to perceive them; neither had God, in any age of the world, made to man any special revelations of his attributes, but different men, in every age of the world, had perceived more or less of them, and so far as they perceived them, had revealed his character to their fellow-men; and on the page of history, Jesus Christ stands pre-eminent. But by mistaking the character of his Creator, and representing a false God, Moses imposed a code which was base calumny of the true God, and was trampled upon by Jesus Christ, and should be by every man of the present age. Moses also instituted a system of sacrifices, which God never commanded, or took pleasure in.

Isaac H. Hitchcock declared that it was his settled conviction, that in the book called the Bible were precepts and principles laid down by Jesus Christ, which far surpassed, in excellence, those in any other book extant, and he rejected nothing that he found in any part of the Bible that was good. The principles found in the revelation made to the world by Jesus Christ, when exemplified by man, would produce on earth full fruition—would, he believed, render even the streets of Jerusalem, if personally attended to, as pure as the streets of the New Jerusalem. Now we would not wish to illustrate the object in view, we shall relate no other at the present time. One word, however, by way of defining our position, before we give the case to which we allude. We prefer peace at all times, and in order to preserve it, might perhaps be willing even to forego self-defense, if personally attacked; but in case of an infirm or aged person being assaulted, we think resistance is justifiable and necessary. We believe that there are cases of actual self-defense, in which the innocent person might suffer death, or great bodily injury.

We will instance, (as a case of this kind, and the one we intended to propose), the affair related by Dr. Jewett in his Temperance Lectures, of a man, rendered insane by intoxication, who attacked and murdered in the streets a young man of a noble frame, who was incapable of resisting the superior force of the person that assaulted him. Expulsion in this case was vain. The drunken man believed he was commanded by the Deity himself to murder the young man and deliberately assassinated him, as he was supposed, to do a Divine command. Now we would not wish to illustrate the object in view, we shall relate no other at the present time. One word, however, by way of defining our position, before we give the case to which we allude. We prefer peace at all times, and in order to preserve it, might perhaps be willing even to forego self-defense, if personally attacked; but in case of an infirm or aged person being assaulted, we think resistance is justifiable and necessary. We believe that there are cases of actual self-defense, in which the innocent person might suffer death, or great bodily injury.

Our doctrine is, that we are justified in using as much force in all cases of assault, when more peaceable means would fail, as we believe to be necessary for absolute self-defense, or the defence of another whom we are bound to protect. The amount of force used, and the necessity of using it, must, as we cannot deny, be left to the discretion of the individual. This discretionary power is liable to abuse, and we will concede to the Non-Resistants, that the promulgation of their humane doctrines would tend more than anything else to prevent its abuse. We cannot help, however, regarding the exercise of this discretionary power of resistance, as a right of nature which every body would use, in certain cases, unless under the stronger influence of fanaticism.

A good joke has occurred at Marselles. An African, of the sweetest disposition, recently arrived of Algiers, stating that he was the cousin of the Emperor, and was entrusted with an important diplomatic mission. The authorities received him with every honor: he was given to him, visits made to the theatres, deputations presented, addresses offered—even the troops were called out, and the prince actually passed them in review. The Government sent down a valuable gold watch and appendages for the prince; but before it could be presented, letters arrived from Algiers, stating that 'the prince' was a perfect humbug, a miserable adventurer—a swindling blackguard, compelled to make a precipitate retreat from his own country, to save himself from the punishment his misdeeds merited. The poor authorities were terribly chaffed, and are at present the laughing-stock of every body.

PHOTOGRAPHY IS BEYOND—We understand that Mr. Boyle, the distinguished teacher of Photography in Boston, lectured at the Town Hall in Beverly, on Friday evening, to a large and highly respectable audience, and succeeded in creating quite a furor among the neighbors in favor of the new system. Mr. Boyle explained the philosophy of the matter in a way at once intelligible, perspicuous, amusing and instructive, and his earnestness and enthusiasm, with his thorough mastery of the subject, excited much interest in the lecture, notwithstanding a few peculiarities of manner. We hear that this single effort of Mr. Boyle has given our Beverly friends such a favorable opinion of the merits of Photography, that many of them are desirous to enter upon the study, and that, accordingly, Mr. Hinckley, now residing in Beverly, a pupil highly recommended by Mr. Boyle, as a photographic scholar, will immediately form a class for instruction.

All interested in this system are referred to the advertisement of the Photographic Institution, with an enumeration of the works on Photography published by Messrs. Andrews & Boyle, and a list of prices will be found in our advertising columns.

Could Mr. Boyle be induced to lecture in Salem, why should he not excite the same interest here, which he has in other places?—Salem Register.

Small Pox.—It is said that this loathsome disease is quite prevalent in Plymouth, Mass., and that there are thirty cases at the present time. One death only has occurred.

THE LIBERATOR.

REMARKS.

in the centre is to be still broader and deeper, with another wing on the right, which, when the two later are constructed, will contain together 1800' in all—the number recommended by Mr. Brisbane.

In front of these buildings is a spacious greenhouse, well stocked with valuable plants, opening on a terrace, or flower-garden, and farther on is a commodious barn, containing working oxen, cows, horses, together with an abundant supply of provender.

In this Association, the members, probationers and scholars live harmoniously together as one contented and united family. The system appears to work well so far, and to the perfect satisfaction of all. In its details, it is not difficult to perceive that, although at present only in the initiative, yet it manifestly contains within itself all the elements of future grandeur and prosperity. Only reflect, kind reader—a collective body of enlightened and virtuous individuals, with mind to mind, and shoulder to shoulder, moving on deliberately in steady and progressive union—what difficulties can they not surmount, what obstacles can withstand them? If, for example, I meet with a stone which I am unable to remove from its position, an associate is by to assist me in the effort, and thus two or more can accomplish what one alone was totally unable to attempt. Increase the quantity still further, and what boundary shall we assign to the exercise of its powers? Truly they are infinite. If in a multitude of counsellors there is safety, they have it by their numbers; if in union there is strength, they have it by their application—whilst the agreed principle of temperance provides a mighty barrier against those ancient evils, which have tended so materially to pull down rather than to build up human society, dissipation, idleness, pauperism, vice and crime. Can any one doubt then the policy of this new organization—this powerful concentration of human reason, and human labor? Can we allow ourselves, for a moment, to despair of its success? Are there any but would desire to see a full, fair and free trial given to the minutest developments of this truly great experiment—one so interesting, so important to humanity?

Let all such come, then, to the consideration of this weighty enquiry, by dismissing their prejudices—let them recollect that great bodies move slowly—that experience, and time, and progress, may be wanting, here as in many other cases—and that where there is much, very much to applaud, there will, of course, be proportionately the less to undervalue or condemn.

AN ASSOCIATIONIST.

Why this number has been selected it is unnecessary to state, although there is a reason for it—Brisbane's Lectures.

From the Boston Investigator.

NON-RESISTANCE.

We expressed in the last paper, our disbelief of this principle as a correct rule of action in all cases; and, in a brief argument, gave our reasons for thus disbelieving. We also promised that we would put to the test the non-resistance of the editor of the Liberator, (with whom we are having a friendly exchange of opinions upon this subject,) by citing one or two peculiar cases in which we thought he would be obliged to yield this principle, and so prove himself no more of a non-resistance than we are—we mean in regard to these peculiar cases. We may be mistaken in this supposition; and if we are, we will think him to set us right.

The cases we intend to mention are several in number; but as the following one will be sufficient to illustrate the object in view, we shall relate no other at the present time. One word, however, by way of defining our position, before we give the case to which we allude. We prefer peace at all times, and in order to preserve it, might perhaps be willing even to forego self-defense, if personally attacked; but in case of an infirm or aged person being assaulted, we think resistance is justifiable and necessary. We believe that there are cases of actual self-defense, in which the innocent person might suffer death, or great bodily injury.

On Tuesday night, the 21st inst., a car laden with iron was left standing on the railroad at a Marietta, Ga., on a spot at the head of a considerable descending grade. During the night it became loose, and running down the grade, encountered a train of cars coming up, on the front of which were Mr. C. F. M. Starnett, State Engineer, State of Georgia, and his family. The collision crushed one of Mr. Starnett's thighs in a terrible manner in two places. Mr. Starnett had both his legs broken and horribly mangled, and a conductor, whose name was not learned, was severely and dangerously injured.

On Monday night, about 11 o'clock, a horrible occurrence took place at the corner of South and Swanston streets. A man named Joseph Pope, keeping a tavern there, had been intoxicated for a considerable time, and after threatening to kill his wife and a child about three years of age, made an attack upon her with a shoemaker's awl, and scarified her head and arms with it in many places. The supposition is that he thought he had killed her, and rushing from the cellar kitchen, where this part of the affair had occurred, he mounted to the roof of the building, and clambering over the railing on the South street side, was precipitated, either designedly or by accident, to the pavement beneath—a distance of four stories.—Phil. Ledger.

Ice for China.—The ship Arestus, which sails in a day or two for Hong Kong, carries out a cargo of ice, the first regular cargo, we believe, which has ever gone from this country to China. Ice houses have been set up at Hong Kong, and arrangements made for the reception and sale of American ice in the Celestial Empire. The Arestus takes out about 600 tons—all of it 'Wenham Lake' ice.—Boston Traveller.

New Intention.—Some ingenious person in Worcester, Mass., has succeeded in manufacturing a carriage which will move at the ordinary pace without the aid of horse power. It consists of a light iron frame, supporting three wheels, propelled by a crank which is turned by the passenger, and steered by the forward wheel, through the agency of a tiller. It weighs only fifty pounds, and is constructed on a plan similar to one recently constructed in England.

Rev. Dr. Judson.—The ship Sophia Walker, Capt. Codman, arrived this forenoon, from Mauritius, and brought as passenger the Rev. Adoniram Judson, well known to all Christians for his devoted and successful labors as a missionary in Burmah for a period of thirty-four years. The ship put into St. Helena about the first of September, where Mrs. Judson died.—Boston Jour.

Mr. George Long, of Quincy, lost his life by skinning an ox which had died. He had a small puncture on one of his hands, and it is supposed that during the operation, he accidentally vaccinated himself with some of the poisonous matter, as the arm soon began to swell, and the whole system was infected. He lingered less than a week in the most violent pain.

Longevity.—In New Jersey there lives a colored woman, formerly a slave, at the great age of one hundred and seventeen years. She made a public profession of religion six years ago, having been enlightened in the Scriptures by the teaching of a tract missionary.

Milk and Ecclesiasticism.—The Presbyterian Church in Goshen, N. Y., excommunicated four of its members last Sunday for the crime of carrying their milk to the railroad depot on Sunday!

Census of Boston.—The taking of the census by order of the city council of Boston is nearly completed, and the result, according to the Transcript, will not vary much from 115,000. Population in 1840, 93,338.

The number of slaves in Brazil is said to be 2,500,000. In the United States, 2,500,000. Spanish Colonies, 800,000. French Colonies, 250,000. Danish, Dutch, and Swedish Colonies, 100,000. South American Republics, 400,000. Total, 6,670,000.

Employment.—John Cook, a painter of Wrentham, aged 45 years old, and having a wife and five children, eloped with a Miss Forrester, of the same town, aged 16, about 10 days ago. It is said that a reward of \$100 is offered for his apprehension.—Boston Post.

The Washington Union says:—It is now reported and believed that Mr. Calhoun will return to the Senate of the United States at the next session of Congress.

Long Island Rail Road.—The express with the English mails came from Boston over the Long Island rail road, with the Hibernia's passengers, in two hours and twenty minutes running time—a rate of 40 miles per hour.

Old Colony Railroad.—The cars will commence running regularly upon this road on Tuesday, the 11th of November next.

Edwin W. Goodwin, former editor of the Albany Patriot, died a short time since at Ithaca, New York. He was a devoted and active friend of the anti-slavery cause.

Correspondence of the Western (No.) Expositor.

WESTPORT, Oct. 1st, 1845.

I arrived last night in company with Maj. Cummings, from the Kauai shore, where they had been in a most deplorable situation, having been in the last two weeks some 60 of their men and women; and as the Indians informed us, perhaps double that number of young—they did not pretend to count infants.

The air was perfectly putrid, as they bury their dead on the top of the ground—only a few sod or loose stones on the top. Bathing seems to be the principal remedy; excepting some secret humbuggery that some pretending juggler resorts to, calling him a Big Medicine Nacodaga, such as blowing, burning, &c.

They further informed us that their horses are all dying, having lost a great many. They are taken by swelling under the chest, which continues until they die; and they further say, that they find a great many deer dead on the prairies, also, which seem to die in the same way as their horses.

A Large Business.—The matron of the Alms House at Bellevue informed the Grand Jury recently visited that establishment, that the births averaged over two days—that she had been present at over five thousand a year, and that a very large number of these were cases of bastardy, and in some a repetition!

At the Female Penitentiary on Blackwell's Island, they found 130 females in bad health, and 300 capable of working; but with nothing to do, not even junk M. Idleness brought them there, and they are kept there in idleness. Like beggars, it is said, they are taken from the streets, and thrown into the penitentiary.

At the public burying ground on Randall's Island, the Grand Jury saw thirteen coffins, most of them entirely exposed; and the stench arising therefrom was very offensive, even on a cold, brisk, windy day.

New York paper.

New Alms House Buildings on Randall's Island.—About twelve o'clock last night, the building recently completed on Randall's Island, for the alms house children, took fire, and was totally destroyed, except the walls. Its erection cost between \$50,000 and \$60,000.—Ibid.

Child Asleep on the Rail Road.—A thrilling incident occurred the other day on the railway at East Newark, which should be mentioned as a caution to parents against permitting their children to play about the rail roads. When too late to stop the engine, the conductor discovered a child lying apparently asleep, on the outer side of one of the rails.

Fortunately, one foot only lay upon the track, and the cow-catcher appeared to strike that, probably the sole of the shoe, and turned the body over. The child sprang to its feet and ran, so that when the train stopped, and one of our city physicians got out, it was beyond his reach.—Newark Daily Observer.

Accident.—A free colored woman named Priscilla Johnson, was killed yesterday morning, on the Portsmouth Rail Road. She had taken passage for Suffolk, where she belonged, and as the cars were about moving off, she came out on the platform to bid her friends good by, when her foot slipped, and, losing her balance, she was precipitated across the track, the wheels of the car passing over her body and killing her instantly.

Accident on the Providence Rail Road.—A few minutes after the train left Providence last evening, Mr. Joseph Snow, one of the passengers from Woonsocket Falls, fell from the train, and was shockingly mangled, breaking one arm in the fall, and the train running over one leg, which cut it entirely off.

Accident on the Railroad.—As the freight train from the West was within four miles of Westfield, on Saturday afternoon, the train going at a rapid rate, Mr. Gates, a brakeman, attempted to jump out of the car, in doing which the spout of a water tank struck his head, broke his skull, and knocked him some twenty-five feet. He was brought to this town and promptly received good surgical attention, and we are informed that there are some hopes that he will survive.—Springfield (Mass.) Republican.

On Tuesday night, the 21st inst., a car laden with iron was left standing on the railroad at a Marietta, Ga., on a spot at the head of a considerable descending grade. During the night it became loose, and running down the grade, encountered a train of cars coming up, on the front of which were Mr. C. F. M. Starnett, State Engineer, State of Georgia, and his family. The collision crushed one of Mr. Starnett's thighs in a terrible manner in two places. Mr. Starnett had both his legs broken and horribly mangled, and a conductor, whose name was not learned, was severely and dangerously injured.

On Monday night, about 11 o'clock, a horrible occurrence took place at the corner of South and Swanston streets. A man named Joseph Pope, keeping a tavern there, had been intoxicated for a considerable time, and after threatening to kill his wife and a child about three years of age, made an attack upon her with a shoemaker's awl, and scarified her head and arms with it in many places. The supposition is that he thought he had killed her, and rushing from the cellar kitchen, where this part of the affair had occurred, he mounted to the roof of the building, and clambering over the railing on the South street side, was precipitated, either designedly or by accident, to the pavement beneath—a distance of four stories.—Phil. Ledger.

Ice for China.—The ship Arestus, which sails in a day or two for Hong Kong, carries out a cargo of ice, the first regular cargo, we believe, which has ever gone from this country to China. Ice houses have been set up at Hong Kong, and arrangements made for the reception and sale of American ice in the Celestial Empire. The Arestus takes out about 600 tons—all of it 'Wenham Lake' ice.—Boston Traveller.

New Intention.—Some ingenious person in Worcester, Mass., has succeeded in manufacturing a carriage which will move at the ordinary pace without the aid of horse power. It consists of a light iron frame, supporting three wheels, propelled by a crank which is turned by the passenger, and steered by the forward wheel, through the agency of a tiller. It weighs only fifty pounds, and is constructed on a plan similar to one recently constructed in England.

Rev. Dr. Judson.—The ship Sophia Walker, Capt. Codman, arrived this forenoon, from Mauritius, and brought as passenger the Rev. Adoniram Judson, well known to all Christians for his devoted and successful labors as a missionary in Burmah for a period of thirty-four years. The ship put into St. Helena about the first of September, where Mrs. Judson died.—Boston Jour.

Mr. George Long, of Quincy, lost his life by skinning an ox which had died. He had a small puncture on one of his hands, and it is supposed that during the operation, he accidentally vaccinated himself with some of the poisonous matter, as the arm soon began to swell, and the whole system was infected. He lingered less than a week in the most violent pain.

Longevity.—In New Jersey there lives a colored woman, formerly a slave, at the great age of one hundred and seventeen years. She made a public profession of religion six years ago, having been enlightened in the Scriptures by the teaching of a tract missionary.

Milk and Ecclesiasticism.—The Presbyterian Church in Goshen, N. Y., excommunicated four of its members last Sunday for the crime